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WEEKLY REVIEW.

—We regret very much to learn that America seems inclined to insist upon the claim for losses *indirectly* sustained through the piracies of the *Alabama*. None but an omniscient eye can scan the indirect and remote results of any course; and that eye would perhaps see that *all* the results of the *Alabama* crusade were not bad. The prolongation of the war cost immense sums and a vast deal of bloodshed, but it secured the emancipation of the slaves and the reconstitution of Southern society. We fear that in grasping at this shadow, America may lose the substance promised; worse than that, there is just the dawning of a possibility of war. May God, in his mercy and wisdom, prevent it. There is great need of prayer at this crisis.

—We understand that six young men, Natives of Africa, but brought up in the Sharanpur Orphanage, have volunteered to join the Expedition in search of Dr. Livingstone, and have just left for Zanzibar. We commend this Expedition, its object and those connected with it, to the prayers of our readers.

—The Lieutenant Governor of Bengal is getting into very bad odour with the Calcutta Press. Not content with abolishing lotteries, he has abolished steeple-chases. A rider in one of these chases was killed the other day, and another was hurt. The *Daily News* cannot understand why these things should be regarded as constituting an argument for the abolition of steeple-chases. Well, if it could be shown that the good accomplished, more than counterpoised the value of the lives and limbs occasionally forfeited, then that argument for their abolition would fail. If there were some great principle at stake, affecting those rights or privileges of men upon which their welfare depended, then the fact of an occasional sacrifice of life would not be a reason for the discontinuance of the thing. One object in steeple-chases is to amuse, another is to make money. But if there is peril to those who entertain, the entertained must be very hard-hearted if the danger incurred does not seriously detract from their pleasure. When a man encourages me to do something that endangers my life, merely that he may be diverted, I beg leave to regard him as an enemy rather than as a friend; and if he does it that he may make money by betting on me, his conduct appears in no better light. We have, alas! too much evidence that men are corrupt and base enough to engage others to risk their lives, for the considerations above-mentioned. The pleasure is in the excitement; and the excitement springs out of the danger. We fear that the Hon. Mr. Campbell, is not in a fair way to get a testimonial from the people of Calcutta. In Sheffield the other day a lion-tamer was torn to pieces by five infuriated lions while giving an entertainment in a circus. Every year such things occur, yet people go in crowds to witness the performance.

—It would seem that the Shah of Persia has found out that there is a famine in his country. His minister in London denied its existence point blank a few months ago. But the Shah, it is now stated, has set apart 10 lacs of rupees for the cheapening of grain at Teheran, and is giving Rs. 20,000 a month for the relief of the poor and needy.

—Appeals in the daily papers are frequently reminding us of the great need of the Indo-British Institution. It seems to be very hard to keep this particular Orphanage above water. One of the methods principally relied upon to raise funds for carrying it on, is the 'musical entertainment,' in which love songs and prayers to the moon are sung, and extracts read from Dickens, the programme being most attractively secular throughout. This Indo-British Institution was started and carried on for many years, by men who believed that the blessing of God would rest upon it just in the measure in which it was placed under the care of the great Head of the Church, in reliance upon his all-sufficient aid. We are persuaded that if this Institution were divorced from the Church of the Holy Trinity, and kept free from Ritualistic practices and doctrines, it would not be necessary to resort to these extraordinary methods of raising the wind. The friends of evangelical religion in this Presidency are numerous enough and liberal enough to sustain it, on such a basis as we have indicated.

—The *Educational Record* says:

"The unfortunate coincidence that occurred with regard to the Latin papers in the Matriculation Examination has been brought before the public, over and over again, in the daily newspapers. Sift it as people may, they will not make out more than that it was a coincidence."

It may perhaps turn out that St. Xavier made a great mistake in putting forward the plea of 'coincidence.' By this plea he and his friends are excluded from the plea of 'neglect' which perhaps they would be glad to fall back upon. In addition to the two remarkable 'coincidences' pointed out by us, there is a third. A gentleman, an examiner in English, entered one of the rooms of St. Xavier, and showed one of the Professors a passage in Thomson's Seasons, and the two agreed that it should be the test passage on the day of examination; two or three days after this took place, that very passage was made one of the studies in the College. These things are facts, before the public; they belong to the public, and no man has a right to keep them back. The 23 youths who passed the examination know well enough what they studied in the schools, and we can hardly suppose that they would all consent to destroy their books of daily exercises. Of course we should all be very glad to hear what may be said on the other side; but if the *Record* is right, the Xavierites have said their say, in the one word 'coincidence.'

—We would present our hearty thanks for a copy of the *Times of India Calendar and Directory* for 1872, and would take occasion to say that the volume fully sustains the reputation won by its predecessors. The variety and copiousness of the information, its successful classification, the facilities for reference make it all that one could desire in a work of this character. It is fitted to be useful not merely to residents of this city, but throughout the Presidency. As regards printing and external appearance, it is most creditable to the *Times of India* press.

—We have been favoured with a copy of the *Indian Travellers' Guide* for February. This useful publication is to be obtained at the *Bombay Gazette* Office.

—The presence of a king of Siam in Bombay, is, we suppose, unprecedented.

—The Rev. Wm. Taylor will continue his addresses in the Framjee Cowasjee Institute, Dhobi Talao, next week, viz., Monday, Tuesday, Wednesday and Thursday, at 7½ P.M. He will preach to-morrow evening, 7 o'clock, in the P. & O. Co.'s Theatre, Mazagon.

A correspondent finds fault with the following expressions in a letter lately published by us: "Which shall fall into the hands of a secret, malicious and corrupt priesthood, which claims prerogatives that belong only to God, and uses the weapons of hell for their enforcement." We agree with our correspondent that too violent and extravagant abuse of anything brings about a re-action in most men's minds. That censure is too violent and extravagant which is not warranted by the facts of the case. We are far from believing that the Romish clergy have had any monopoly of the weapons referred to, by which we understand duplicity and secrecy, and would be glad to think that they had reformed in these particulars. It is a remarkable fact, however, that there are no countries where more unfavourable opinions regarding them are entertained than those in which the system has been longest established, such as Italy, Spain, Austria and France.

We have read with much interest a paper "On a Christian Educational Union for India," by C. J. Rodgers, Esq., Principal of the Normal School of the Christian Vernacular Society at Umritsur. This paper was read before the Missionary Synod that assembled at Allahabad in November last, and its proposal received their cordial approbation.

Mr. Rodgers glances first at 'the way in which our Mission Schools are as a rule worked.'

"Generally each institution is under the Superintendence of a Missionary. If this Superintend-

ence be properly performed, at least four hours a day are taken up with school work. If the school be large then the younger Missionaries of the station are employed as teachers part of the day. Thus the whole Mission Staff are indented upon daily for some portion or other of school work. Now any man teaching four hours daily should at least calculate two hours for reading up for that work. I have known young Missionaries fresh from college at home sit down to the Calcutta Entrance Course, and spend at least four hours daily in preparing for the next day's teaching. At the end of two years such men have as a rule been very ignorant of the vernacular. They are also ignorant of the people. All they know is their classes in school, which are the upper ones containing few students. Hence we see that the young and ardent Missionary has his sphere of usefulness contracted to a portion of a school, and with respect to the future his way to usefulness barred. And he, who came out to India determined to know nothing amongst its inhabitants but "Christ and him crucified," is constrained to cool down his ardour and confine his studies to the Calcutta University Course, and this in spite of what the Rev. J. Newton, D.D., said at the Punjab Mission Conference: "*We ought to insist on such a division of labour as would leave every preacher, properly so called, free from all distracting cares.*"

"There is a strong feeling amongst Missionaries, and the feeling seems to be daily gaining strength, that the present is the time for preaching the gospel in India, in its villages and hamlets and detached cottages. They say 'We cannot give our time to the manufacture of clerks for public offices, even if we were paid for it. Least of all do our consciences allow us to pay young men high scholarships, to permit us to prepare them for Government work and high salaries. If we ever are to influence the masses we must get at them, personally, not through the selfish heart of a conceited, unbelieving, ungrateful undergraduate of a university, who has heard the Gospel for years, and has resisted it by reason of avarice. We came out as preachers. We studied for this before we came out. We have given ourselves to this work. We are not fit for teachers. We regard it as a different branch of work altogether, although preaching and teaching we acknowledge have things in common. Our influence must be that of our lives, and our preaching. We do not care to purchase influence by pandering to eastern covetousness. We must therefore make ourselves at home in the language first of all, and then by means of the language get acquainted with the people.' It is thus that several Missionaries have spoken to me. Others have said, Schools keep us from the language, and from the people, for all Mission schools are, alas, Anglo-vernacular, and we new-comers are expected to teach only the English, and thus are kept away from the only vehicle of usefulness, the vernacular. Lots of Missionaries would give up their schools, but they find that they inherit them from their predecessors, who perhaps liked schools, and had a preference for school work. But now that Government requires so much secular work, and the teaching of the gospel is endured by the pupils by reason of the English which accompanies it, or in which it is taught, we say we cannot, in good faith to our constituents who sent us to preach the gospel, go on teaching secularities. We are willing to take daily the preaching of the gospel, and the general superintendence, but no more. No minister at home does so much. Why should we be required to do it in a foreign tongue, and under an Indian sun. We must receive, ere we can give. And he who is daily preaching needs daily preparation and prayer. We do not wonder that our preaching is so useless, we have no time for meditation, and still less for prayer. We ourselves are often spiritually cold and starving, how can we give life and love to our discourses? The ever-springing fountain must receive from the mountain tops near heaven, a constant hidden supply, or it will soon dry up. We own ourselves like that fountain. Again it requires a large river to water a desert. We are but individually small. We must keep ourselves in our own channel and not try to spread our waters over too large a space.'"

Not only is the missionary kept from the work for which he is specially fitted, but others who are better fitted for the work he is doing are excluded. Neither the preaching nor the teaching gets its due.

"If we are to have Anglo-vernacular schools, we must have Anglo-vernacular teachers and head masters. And yet in the whole of India there is not to my knowledge, any Anglo-vernacular Normal School. Such an institution is absolutely necessary. No good will be done until we have one or several. There should be one in North India for the North West Provinces and the Punjab: one in Bengal, one in Bombay, and one in Madras. These institutions will not flourish as the work of one Society, unless all the schools of that Society are in that province. The Societies must join together for the work, or a new Catholic Society must be created which shall recognize all sections of the Church of Christ, and work with them. The best way would perhaps be a union of representatives of societies for this purpose. With an Anglo-vernacular Normal School, we should have at once a supply of accredited trained teachers;—men who understood their work and loved it. Such teachers would be cheaper, because they would not be discontented men, who had failed in every thing or who had thrown up every thing which did not command a high rate of payment. With such an accredited body of men, missionaries, whether old or young, would experience no difficulty in obtaining good teachers. At the same time a great stumbling block would be avoided: for then we should not be obliged to make teachers of itinerant baboos of whom we know nothing. The Normal School would be the Registry for teachers. It would be the centre of supply. Those who know anything about the present state of supply and demand, will be able to appreciate this benefit."

"One plan would be to have first of all a central committee composed of representatives of the several Societies of a province. The Secretary of this central committee would correspond with the Home Societies, and see if they were willing to give up the working of their schools to the Union. This giving up would be a gradual work. Nothing can be done until proper masters are ready. To get men from home would be just as expensive work as it is at present. The school-masters must be Christian men of the country, trained to their work. At first of course the union would have to depend for aid on the various Mission Societies at work in India. In time, if it got into working order, it would command the sympathies of the church here and the church at home. Nothing definite is now brought forward. The idea is proposed.

"Another plan would be to ask the Christian Vernacular Education Society, which is already at work in India, and which is thoroughly *catholic, having on its Committee representatives from all the Missionary Societies* of England, to extend its operations, and take up the whole of the Christian Education of India, leaving the missionaries free to their own peculiar work of preaching. In which case I should propose that an American branch of this Society be established: for the carrying out of a project for the Christian Education of twenty millions of children will never be the work of one section of the church or of one country. Both plans require much thought to be matured. There is a germ of possibility in both."

This paper was, as we have said, read before the large body of missionaries assembled in Allahabad in November last, and after a lengthy discussion the following resolutions were unanimously adopted:—

"I. That it is the sense of these missions in joint session, that a plan for the establishment of an Anglo-vernacular training college and for the co-operation of the Christian Vernacular Education Society, in the conducting of our mission schools, is both desirable and practicable.

"II. That these missions will be glad to do all that they can to further the scheme suggested by Mr. Rodgers, and that the Rev. J. Newton, D.D., and the Rev. C. W. Forman, D.D., be appointed a committee to co-operate with Mr. Rodgers in carrying the scheme into effect."

Our own opinions are very much in accordance with those expressed in the above-cited paper, but our object at present is chiefly to bring the matter before our readers, and commend it to their consideration. The feeling that some modification must soon be effected in our Mission School work, is now getting to be very prevalent among those who are connected with them.

The Bombay Guardian.

SATURDAY, FEBRUARY 10, 1872.

PRESENT SALVATION.

The *Anglo-Catholic* has a notice of the "Religious Revival in Bombay," and seeks to show that the 'new doctrine' inculcated is unscriptural:—

"The error which underlies this new doctrine is that the change from impurity to purity is the work of an instant. The preacher who conducts these revival meetings has, in one of his many loquacious books, reproduced at length a discourse by one of his favourite divines, scorning the notion of a gradual restoration of the penitent. This is the language used: 'There is no such thing in the Scriptures as gradual conversion, or gradual purity. Pardon and purity must be sudden in their attainment.' And yet, with the exception, if an exception, of the case of the Thief upon the Cross, the Bible supplies us with no instance of a sudden cleansing of the soul. As a rule, the victory over our sinful nature is represented as the reward of a continuous struggle against its power. When we repent, we have not only that corrupt nature to subdue which we inherited from Adam, but that second evil nature also, which has been formed in us by our personal sins. It is mostly by a slow process that God restores that evil nature. By the grace of Christ, we may subdue its outbreaks, but if we relax in our watchfulness we shall soon discover that it is there still. So far from the struggle being the work of an instant, it is a weary one. Even the Apostle cried out, 'Who shall deliver me from the body of this death?' Or, to take the case of the Psalmist: David was forgiven. He had, confessing his guilt, cast himself on the mercy of God. For his penitence, he had received his pardon: 'the Lord hath also put away thy sin.' Yet, in the fifty-first Psalm, he still prays for himself as injured by his sin. It had left a lasting stain in his soul. He does not pray for pardon, which he had received; but he prays that God would gradually restore the graces that he had lost. 'Wash me thoroughly,' *i. e.*, more and more, 'from my iniquity;' thereby, in the words of a living divine of our Church, 'confessing a deeply-dyed guilt, which seemed as though it could not be cleansed, except by repeated, manifold washing.'"

It is no new doctrine that the act by which a man, previously unreconciled to God, receives the pardon offered him in the Gospel and passes from condemnation to life, is a single act. For 18 years that the writer has been sole editor of the *Guardian* no other view has been advanced. "He that hath the Son of God hath life, he that hath not the Son hath not life." "He that believeth is passed from death unto life." Men are divided into two classes; they have either the Son or they have not; they are dead in trespasses and sins, or they have life. There is no third class, transitional, neither dead nor alive, neither with nor without Christ. Men are believers or unbelievers; saints or sinners; born of God or not born of God; pardoned or under condemnation; in the broad road or in the narrow; in Christ or out of him. Our Lord set the matter very explicitly before Nicodemus; telling him that a new birth was necessary in order to enter the kingdom or even see it; a spiritual birth; and points out to this master in Israel that by the lifting up of the brazen serpent in the wilderness, this great truth had been typified; the dying Israelites looked in faith and were instantly healed; so the Son of Man should be lifted up that whosoever believed on him should not perish but have everlasting life. Here the new birth is plainly shown to be neither more nor less than the reception by the penitent sinner of that which God offers him in Christ, freedom from condemnation, life eternal, divine love.

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A woman that was a sinner, and who had lived in sin up to that time, stole into the house of Simon the Pharisee and knelt in penitential sorrow at the feet of Jesus; by faith she received the forgiveness of sins extended to her by Jesus, who said to her as she went away, Thy faith hath saved thee. This saying should be pondered. The Lord Jesus thought it not at all a dangerous thing that the woman should know that her sins were forgiven and that she was saved. The Saviour understands this work of salvation better than some of his disciples; when he forgives he saves; the same mighty Spirit who enables the sinner to receive by faith the forgiveness of sins through a crucified Redeemer, an entire and absolute acquittal, so renews his heart in that very act as that sin becomes hateful to him and the pleasure of the Lord becomes his pleasure.

When Zaccheus received Jesus, not merely to his house but to his heart, it was made evident to him that very day that salvation had come to his house.

In John ix. 35—37 we see this act of faith and its instantaneous fruit. Jesus said to the man whose blindness he had cured, Dost thou believe on the Son of God? The man replied, Who is he, Lord, that I might believe on him? Jesus said, Thou hast seen him, and he talketh with thee. The man said, Lord, I believe. And immediately Jesus bore testimony to his faith, numbering him among the sheep of his flock.

But the ministry of Christ was introductory to the work of the Spirit; and in fact all the dispensations that preceded this looked forward to it. The thing about which we are mainly concerned is to know the laws and methods of the present dispensation. How was it on the day of Pentecost? A multitude of persons were then brought under conviction and wished to know what they should do. Peter bids them repent, be baptized in the name of Christ as a profession of their faith in him, and receive the Holy Ghost. Peter did not content himself with the mere announcement, but with many other words testified and exhorted, saying, Save yourselves from this untoward generation; he did his utmost to induce them there and then to submit and receive Christ as their Saviour and Lord; he looked upon them as men under condemnation, needing salvation, and exhorted them as earnestly and pressingly as he would have exhorted starving men to avail themselves of food provided for them. The result of this mighty and instant pressure brought to bear upon that multitude by Peter and his fellow-believers, was that 3,000 men and women believed on Christ, received remission of their sins, confessed Christ in baptism and received the Holy Ghost, the same day. The awakened were not told to go home and think about what they had heard, and reform their lives and seek the Lord, and gradually get a hope of salvation, and so on; to-morrow was ignored; life was offered them there and then, and was received by them there and then. And after this pattern, we find in the subsequent chapters of the Acts, that "believers were added to the Lord, multitudes both of men and of women." Philip had a brief conversation with the Ethiopian eunuch; the man believed, was baptized and went his way rejoicing. The conversion of Saul speaks for itself; so does that of Cornelius; so does that of Sergius Paulus; witness also Lydia and the gaoler; in fact the entire book of the Acts gives its testimony to what our contemporary is pleased to call 'a new doctrine.'

So too the epistles. Look at the 6th chapter of Romans, throughout. Here, and in many other passages of the Epistles, an analogy is traced between the resurrection of Christ from the dead, and the resurrection of the believer from sin. Believers are said to be dead to sin; as death hath no more dominion over Christ, so sin shall have no more dominion over the believer.

Our contemporary refers to Romans vii., to show that even Paul was the subject of a conflict in which he was brought into captivity to the law of sin. A little attention to the context will show that Paul is simply engaged in demonstrating the inability of the law to save. He is arguing with those that are building their hopes upon the law (vii. 1), and proceeds to show them that the law can only convince, make a man conscious of his obligation to obey, vindicate itself to his intelligence as holy, just, and good, reveal to him his guilt, and intensify this till the man is in agony, but can give him no power to obey. To show the whole process, graphically and conclusively, Paul presents himself as the subject of it. "When the commandment came, sin revived and I died" (9); and what follows is just an exposition of these words. By the coming of the commandment he means his perception of its real intent, its spirituality; he had only known it superficially before; now, recognizing its full scope, he found nothing but sin within; he made tremendous efforts to keep the law, but signally failed, notwithstanding his perception of its excellence and its claims. He cries out, Who shall deliver me from the body of this death? The answer is (viii. 2): "The law of the spirit of life in Christ Jesus hath made me free (delivered me, *Gr.*) from the law of sin and death; for what the law could not do, in that it was weak through the flesh, (as shown in ch. vii,) God, sending his own Son, for sin, condemned sin in the flesh, that the righteousness of the law [demanded by the law] might be fulfilled in us, who walk not after the flesh, but after the Spirit," and instead of wretchedness and captivity and carnality, have life and peace.

Now we freely admit that very, very many Christians have a sadly imperfect apprehension of what God offers them in Christ. They read the Gospel through the mist of modern experience, and they interpret what they read by what they see around them. Many come to Christ with a very imperfect sense of their own sinfulness, and of the salvation that they need; some with a deeper sense; according to their sense of need is their appropriation; they get a measure of peace, but they fail miserably to understand what Christ really is to the soul that comes in Christ's own way. But there are, thanks be to God, those who receive the testimony of God's word as to their moral bankruptcy and take Christ in all his fulness, as their complete justification before God, their wisdom, their sanctification, their redemption, their all, and who have learned to say, The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

As for the idea that a man has no fight to wage after he becomes a believer, it is certainly not taught by Mr. Taylor. One of his books is entitled, "Infancy and Manhood of the Christian Life." His 'new doctrine' requires that men should have on the whole armour of God, and live in antagonism with all sin.

The book quoted by our contemporary is "The Model Preacher," a book that well deserves to be studied by all who wish to be faithful ministers of the word. At the close of it are specimens of sermons preached by eminent ministers in ancient and modern times; and, curiously enough, the text for our contemporary's remarks is from one of these discourses, not from anything written by Mr. Taylor.

WHAT IS TRUTH?

We are ready to kill him. (Acts xxiii. 15). These forty men who spontaneously bound themselves by a great curse not to eat till they had killed Paul, were religious men, full of zeal for what they believed to be the true doctrine, namely that the Jews had the monopoly of God's favour; and the chief priests and pious elders hearkened greedily to their proposition, and agreed to take their part in this blessed scheme to rid the world of Paul, that dreadful pest, who could in no other way be stopped from seeking the salvation of the Gentiles. This was a movement on the part of orthodox believers; a high-church movement; and a solemn lesson it reads us as to the power of self-perversion in the mind when there is great religiousness without any crucifixion of self. The most revolting and the most perilous combination the world has ever seen, is the union of God's own religion with human passions, the truth of God and the carnal spirit of men. These poor men must have had a long fast, if they kept their vow; and if they did not, they had a great curse upon them self-invoked.

Paul's sister's son. (16.) Paul had kinsmen who were in Christ (Rom. xvi.), and this nephew and his parents may have been Christians. In any case we must admire the gracious Providence of God, who thus defeated the machinations of the Jews.

Two hundred soldiers. (23.) An escort of nearly 500 men. The chief captain saw how deep-seated and wide-spread was the feeling against Paul, and that the Jews were capable of any thing to get him into their power.

Tertullus. (xxiv. 1.) There was no lack of money to secure the services of the most distinguished barrister.

A conscience void of offence towards God and towards man. (16.) His great solicitude was not to fail in any particular of his duty to God and to man; to love God with all his heart and his neighbour as himself.

Righteousness. (25.) God's holy requirements. *Temperance.* The application of these to certain things in which Felix specially failed. *Judgment.* The great fact that God, instead of now visiting our transgressions, is treasuring them up against a day of wrath. All this was for the purpose of showing man's need of that Saviour whom Paul had previously proclaimed. This was an opportunity greatly prized by Paul, and he sought to make the most of it. Felix trembled under the power of the truth, but instead of yielding, he resorted to procrastination.

He hoped that money should have been given him. (26.) Here we see what hindered his salvation. He could not make a full surrender to Christ. He would not give up his covetousness, his hope of worldly gain. He valued his position as a means of obtaining money from those who were at his mercy; he was intent upon making a fortune in the short space of time in which he might retain his office. It is generally through some lurking attachment of this kind, that men are made incapable of deciding in the presence of the Gospel, and trifle with their convictions by the plea of a more convenient time in the future.

Willing to show the Jews a pleasure. (27.) He did not like to sacrifice what popularity he had. Not having yielded to the truth, his heart had become harder. Two years had gone by and Paul was still a prisoner in Cæsarea, though he had opportunities of usefulness. If Paul had been liberated the Jews would have at once attempted his life. He was safest in his bonds.

The Jews laid many complaints against Paul. (xxv. 7.) This was the third time that Paul was publicly arraigned in the presence of his accusers.

Which they could not prove. (7.) Paul would consequently have been released at once, if it had not been for the extraordinary manifestation of feeling against him, and the reluctance of the

Roman governors to bring this animosity upon themselves.

With great pomp, with the chief captains and principal men of the city. (23.) This was a very grand occasion. The King and Queen were on a visit to the place, and all were desirous of seeing them. It was a state occasion. All promised themselves great pleasure in hearing a man who had exerted so extraordinary an influence as Paul, and had such burning convictions, plead for his life.

A minister and a witness. (xxvi. 16.) In constituting him a witness, and furnishing men a basis of confidence in his testimony, by attesting works and by his life and his preaching, God secured that the revelation made to Paul should be available for his hearers. And as a matter of fact thousands were enabled to see Christ in glory, through Paul's testimony. Alas for us if we can only preach and not testify.

The Gentiles, unto whom now I send thee. (17.) There is probably a condensation in the report of this speech; and the commission received from Jesus subsequently to the first vision, is given in full at once.

Sanctified by faith in me. (18.) This may be rendered 'inheritance among the sanctified, through faith in me.' The fundamental idea is the same. By faith in Christ we are not only justified but sanctified. We are justified by receiving Christ as our righteousness, and sanctified by receiving Christ as our sanctification, and the two should go together. When a sinner fully submits to Christ he must receive him in his fulness, as offered in the Gospel, receive him as justifier and absolver; and also as Lord and Guide and Healer and Friend and Bridegroom. No man has any right to a fragment of Christ; to a dwarfed Saviour; no one can say to a physician, I submit to your treatment in certain respects, in others I follow my own inclination; the Lord Jesus will consent to no such dictation; he is offered only in his perfect fulness as the Saviour and as such only can he be received by faith. Anything else has more of unbelief than faith in it. Yet how many have laid down conditions of various kinds and then listened to the flattering unction that Christ has acceded to them, and become their Saviour on those conditions: for instance that they are not to be required to witness for him, to expose themselves to shame or loss on his account, to differ essentially from the religious world, to give up *all* sin, to follow him wholly. Look at the Christians all around us; nay, dear reader, let us look at ourselves; does not this description meet the very facts of the case? has not this been your manner of discipleship? have you not accepted Christ's easy yoke upon conditions of this sort? Can you not find the verification of what I say in your everyday life? Would it not startle you out of all propriety to hear that there is no Christ for you except upon his own terms, of renouncing everything, making an absolute surrender, an entire consecration? Your easy yoke is not from Christ, but from Christ's great antagonist. Christ says in the everlasting Gospel, Except a man forsake all that he hath he cannot be my disciple; except a man deny himself and take up his cross he cannot be my disciple. You must receive Christ unconditionally or not at all. He will save you in his own way or not at all. And not one jot or tittle of his word can pass away.

Much learning doth make thee mad. (24.) Paul probably entered with some detail into this matter of the Messianic prophecies. Festus was astonished at the abundance of the quotations which he was able to make, and startled at the conclusion,—Christ's resurrection from the dead to give light unto the world.

I know that thou believest. (27.) This was a very bold appeal to the King. Men shrink from such personal appeals, compelling personal testimony; but to address a King in this way was either madness, or else was faith in Him who had promised to be with his disciples unto the end of the world. Paul saw plainly that Agrippa felt the power of the truth, and that there was a conflict in his mind between the claims of the truth, and the love of the world.

This man might have been set at liberty if he had not appealed. (32.) Those simple words 'I appeal to Cæsar' had taken the case out of the hands of all mere governors and kings, and made it necessary that he should go to Rome. But the strange thing was that they who sent the case up to Rome had to acknowledge that there was no case against Paul. But the thing was of God. Paul was to witness for Jesus in Rome, yea, in the palace of the Emperor.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR GUARDIAN,—I hoped for a time that some one would make a practical application of those general principles of missionary policy as shown in certain articles published by you some months ago on "*Paul, the Missionary.*" But my hope has not been realized.

The particular point to which I wish to refer, bears directly upon the economical disposition of missionary forces. In the articles above-mentioned these words of Paul the Missionary were quoted "from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ."

And it is very pertinently asked, What is the meaning of "*I have* FULLY PREACHED," for it is commonly conceded that his labours were chiefly in large cities that were not generally near together.

One is driven to accept the exposition there given that Paul could mean "*fully preached* from Jerusalem to Illyricum," only as a *missionary*. He did not mean that he had preached the Gospel to every man, woman and child in every hamlet, town and city of that region lying between Jerusalem and Illyricum. He could not mean that. He had simply established, by his preaching and labours, Churches in the great centres. *He had hid the leaven in the meal, feeling well assured that it would leaven the whole.* And as a missionary what more had he to do? The very genius of Christianity demands such a mode of labour. The Christian is developed by working. Work must be left for and given to the infant church. It must be made to feel—to realize that it is responsible for the work in its own country altogether, and for the work in other regions to some extent. Should it feel that other churches are able and willing to perform its duties it will never assume them, and we shall have a limp, lifeless Christianity; may not this be the trouble with some of the Churches in India?

Paul when at Antioch might have said "How many souls without hope and without God in the world there are here in this city. I cannot leave while there is so much to be done. True, there is a little church here gathered together by those *lay members* of the church at Jerusalem that were driven away by the persecution that arose about Stephen, but I must stay here and work for Christ." Now suppose he had said so, and made that his home, does any one suppose that he would have accomplished as much for Christ as he did by establishing little churches in the great centres of influence of the then known world? It is absurd to ask the question. No one can doubt that the work of Paul in planting churches in those many centres in many countries was a far more glorious work than even *the thorough evangelization* of any single city. Have we not here clearly indicated the grand distinction between *foreign* and *home missionary* work? The one is the introduction of Christianity into a destitute region; the other is the growth and expansion of that introduced Christianity in that region until all is evangelized. The one is the hiding of the leaven in the meal, the other, the converting of the meal into leaven. Foreign Missionaries and Missionary Societies have to work on the former of these two plans and leave the churches established to complete the work of thorough evangelization. What foreign Missionary work requires is *quality* not *quantity*. Given the true leaven and we need not fear as to the result.

There is an immense foreign Missionary work yet to be done, and if those engaged in this work persist in undertaking the responsibilities of the native churches as well as their own appropriate duties the end is by no means near. Let the distinction be made, and the native churches brought to realize from the first what their work is and that *they are responsible for it, i.e.*, for the evangelization of their own country. This will, of course, put an end to giving to little churches highly paid pastors, expensive buildings and complicated and expensive ecclesiastical and educational machinery. It will involve a good deal of hard and unpleasant work to the missionary, and perhaps at first some ill-feeling on the part of those whose position, pecuniarily and socially, has been unadvisedly advanced. But the result will be great gain to Christ's Kingdom, and a grand step towards the realization of our daily prayer "Thy Kingdom come."

Why cannot Missionary Societies and Missionaries, recognizing this distinction, divide and occupy the entire land for Christ? On this principle of working there are men enough in Western India, to occupy the parallels of latitude, which they have just entered, through to the eastern coast. I am not aware of a single Missionary station east of Jaulna, Ahmednuggur and Sholapoor. There ought to be. No one doubts that. The question is, Why is this vast region left untouched? Let a true policy prevail and the Societies divide the land and occupy it, the whole of it, for Christ. It can be done. If need be let a conference of Western Indian Missionaries be called and arrangements made for fully preaching the Gospel of Christ from the Arabian Sea to the Bay of Bengal. It can be done. Then why not?

Y.

Notices.

WE have received a letter from up-country, replying to some criticisms on Mr. Taylor's services in the columns of a contemporary, but do not think it worth while to publish it, as a sufficient reply to the remarks has already appeared.

WITH reference to the Rev. E. Edwards' appeal for help in building the Chapel now being erected in Bellasis Road, we remark that contributions may be sent to the Editor of the *Bombay Guardian*. The corner stone of the Chapel is to be laid on Monday, at 5 P.M.

THE Annual Meeting of the BOMBAY AUXILIARY to the BRITISH AND FOREIGN BIBLE SOCIETY will be held in the Durbar Room, Town Hall, on Tuesday, the 13th instant, at 5 P.M., when a Report of its proceedings for the past year will be submitted. The Rev. J. S. S. ROBERTSON, President of the Society, will occupy the chair. The attendance of friends of the Society is respectfully invited.

Epitome of News.

SATURDAY, FEBRUARY 3, 1872.

—It appears that, by order of the Lieutenant-Governor of Bengal, the Steeplechase advertised for Saturday the 10th of February, will not be allowed to take place.

—The Lieutenant-Governor of Bengal has directed the closing of the Female Normal School in Calcutta. The reasons assigned are that after three years' experiment the school has unquestionably failed. And it is also stated that "the Lieutenant-Governor is inclined to think that there is much in the view taken by the ladies most experienced in these matters, *viz.*, that it may be very dangerous to give women education and a certain freedom of action without the sanction of some religion. On the whole, therefore, under all the circumstances, the Lieutenant-Governor has determined to abandon the Government Female Normal School for the present. His Honour will prefer to give aid to any school maintained by private individuals or associations which really attract, and efficiently teach a sufficient number of adult female pupils, and especially pupils of a class likely to make good school-mistresses in time."

—*Indian Statesman*, London Jan. 12: "There has been, during the week, a series of religious services, both in Willis's Rooms and the Freemasons' Hall, which have attracted much attention in what is called the evangelical world. They have consisted of prayers and addresses, mingled with the reading of the Scriptures and the singing of hymns suited to the occasion. Most of these gatherings of believers in the Saviour, without relation to denominational sentiments, have been fully attended. Several of them have been crowded to excess. The one in Freemasons' Hall on Tuesday evening was so crammed that I saw Peers of the realm standing for more than two hours, because no seat was to be obtained. A large number went away because they could not get into the Hall. The chairman was the Hon. Captain Moreton, son of the Earl of Ducie. The speakers were the Rev. Mr. Rainsworth, of Belgrave District Church, and Mr. J. S. Blackwood. The latter gentleman is the grandson of Sir Henry Blackwood, Bart., a well known gentleman half a century since among the aristocracy of England. Ten or twelve years ago he married the Dowager Duchess of Manchester, who, by the way, I may mention, as being a very unusual thing, is younger than the present Duchess of Manchester. Mr. Blackwood has, for years, been doing a wonderful work among the higher

classes by his earnest, solemn, and searching appeals to them, in relation to the momentous realities of another world. He is yet but a young man, and being singularly handsome, and having once been the idol of fashionable circles when he was a frequenter of operas, theatres, and balls, he draws crowds of the upper classes to hear him, when other speakers could not."

—Mr. Kessowjee Naik, with 300 followers, will leave this morning by the B. B. and C. I. Railway on a pilgrimage to Palitana.

Monday, February 5.

—The (Lucknow) *Witness* mentions that the Bishop of Calcutta preached on New Year's Day, in the Cathedral, Calcutta, to a congregation of *nine* persons, though there had been a previous announcement of the service.

—In the same is a notice of a recent Conference of the Methodist Episcopal Church in India. These remarks occur:

"If Methodism in India is to have a career in any measure corresponding to that it has achieved in America, it must of necessity overleap artificial boundary lines. It professes to follow where God leads, and must be willing to keep close behind the pillar of fire though it be led around the earth. Hence it will not do to assume that because it has been led into Oudh and Rohilcund it must not be led elsewhere. For some time past it has seemed to some that God beckoned these brethren towards other points, and after much prayer and anxious thought it has been finally resolved to organize Churches in all places where converted persons sought for Church fellowship, provided that such persons had been converted under the ministry of this Church. This proviso will guard against any mere proselytism, and will also prevent any complication with other Missions. It was also resolved to open evangelistic missions in Bombay and Bengal, provided any clear indications of God's will should be manifested, pointing towards those fields. To this also was added a proviso, that these missions be purely evangelistic, and that no native helpers be employed in them save those raised up from among the converts and supported by their contributions. It remains to be seen whether this action was premature or not. Another year will probably convince these brethren, either that they have a wider mission in India than they first contemplated, or that they have not in the present instance wisely interpreted the indications of God's providence. Meanwhile let them be careful to cast in the net in the spot which the Master points out, and they cannot very seriously err."

"A very interesting feature of this Conference was the presence of the Rev. E. M. Wherry, fraternal delegate from the Presbyterian Synod of North India. Mr. Wherry's presence was a public confession of the substantial unity of heart and purpose which exists between the two Missions. He was most cordially received, and worthily represented the body which had sent him. In a very interesting address he gave a bird's-eye view of the work of the Presbyterian Missions in North India, and showed that the cause of Christ was making steady progress in the field which he represented. Four native churches had become self-supporting, a spirit of inquiry was manifested in many places, interesting baptisms had taken place, and, most hopeful of all, the Missionaries were being imbued with a stronger faith in the near approach of a time of refreshing from the presence of the Lord. The Conference gladly promised to respond to Mr. Wherry's visit, by sending a deputation to the next meeting of the Synod. Will not other Missions imitate this good example of the Presbyterian brethren? In all these large missionary gatherings, the various sister Churches of India should be represented."

—The Sultan of Zanzibar has gone on a pilgrimage to Mecca.

—There has been heavy rain in the N. W. Provinces.

—*Times of India:* "At a recent meeting (of the Syndicate of the Bombay University) not only the facts as related by our correspondent were brought to notice, but a somewhat startling letter from a gentleman high in the University was read, from which it appeared that the integrity of the English as well as the Latin branch of the examination was impugned. This appears to have decided the Syndicate, and it was felt that nothing short of a thorough investigation into the whole subject would be adequate to the gravity of the occasion."

Messrs. West, Fox and Chatfield have been appointed a Committee to investigate the matter.

—We are having another "revival" in Bombay. The *Times of India* says: "It would be impossible for Signor Marras to announce himself in any city without attracting a multitude and causing a 'revival' such as was witnessed on Saturday last."

Signor Marras is a tenor singer, and composer.

—The Rev. W. W. Phelps, Bengal Chaplain, passing through Bombay, sends a letter to the *Times of India* about the late meeting of the Bombay Church Union, on which he says:

"For the credit of the Society for the Propagation of the Gospel in Foreign parts, which derives support from many who are so far from being Ritualists that they are not even High Church, I regret that their Chapel at Sonapore should have been made use of to further the aims and objects of an institution against which such grave objections have been alleged. It will interest every good Protestant in Bombay to know that one of the last acts of the late Archdeacon Pratt was to protest against the conduct of some Calcutta Chaplains, who had with an audacity worthy of the incumbent of St. Alban's himself celebrated the anniversary of this very Society in Bishop Wilson's Cathedral."

—*Indian Statesman:* "The telegraph reports the death of General Chesney, at the advanced age of 83. The deceased General was born at Ballyren, Ireland, and entered the Royal Artillery as a cadet in 1805, the year of Trafalgar and Austerlitz. His name is identified chiefly with his descent of the Euphrates, which he traced from its source to its outlet in 1835-6, with a view to establish the practicability of that route for the transport of the Indian mails."

"Bombay is not easily awakened, except when it is asked to assist at races or balls. We may, we think, say that on Saturday night (when Signor and Madame Marras gave their first Concert in the Town Hall) Bombay was awake without these stimuli."

—Bishop Claughton delivered a Lecture in St. Paul's on Buddhism, Mahomedism: "The peculiarity of Buddhism was that while it took the place of a religion and ranked as a religion, it was not, strictly speaking, a religion at all, but a system without a God, distinctly forbidding and decrying actual worship. There was, indeed, a great deal in practice entirely inconsistent with its theory, but that was owing to certain laws of human nature which it failed to satisfy. It was a wonderful attempt on the part of one man, for the lecturer believed it to be mainly the attempt of one man, to make a system of morals, to impose it upon nations, and yet not to base that system upon religion. Buddhism was atheistical; he was not asking his hearers on that account to condemn it entirely; he was not now, indeed, putting its atheistical character before them as a ground of condemnation, or even as a reason for considering it imperfect. He believed that Buddha, that was Gautama, seeing the utter superstition into which Indian religion had fallen, was fallaciously led to impute to religion, not to the superstitious abuse of it, the great mass of evil he saw closely connected with, and almost based upon it. Hinduism for instance, as it now existed in Ceylon, was a gross and corrupt superstition, scarce worthy the name of religion, and if any belonging to it were moral or good at all it was in spite of their religion, and not in consequence of it. Now, by the doctrines of Buddhism the people were not taught to believe that one object of veneration (even Buddha himself) actually existed, but that any one might possibly, in the course of ages yet to come, attain to the same distinction with the Buddha, who was only, as it were, the first example of success, and that all his followers, if they were faithful to his teaching, might reach the same high estate and character. Buddhism was not a religion, for it did not profess to base its moral teaching on any duties to a god, it did not admit a creator nor did it inculcate worship, although there was a great deal of superstitious worship connected with it in spite of itself. The founder was only set before the people as one whom they should lovingly remember, and in whose memory they should offer gifts. It was true that the Buddhists offered prayers, but this was no part of the teaching of the priests or of the system, and one of the inconsistencies observable was the worship by the people of the carved images of Buddha to be found in the temples. Although the people and priests would not admit it, they were, practically, idolaters."

Tuesday, February 6.

—John Gribbin, private H. M.'s 49th, charged with an attempt to murder a Trumpet-Major, and with having caused grievous hurt, was found guilty of this last charge, and has been sentenced by the High Court to 7 years' imprisonment.

—*Mofussilite:* "The Rev. Father Emilius, who was appointed to succeed the Rev. Mr. Doogan, as Principal of St. George's College, Mussoorie, on the 1st January, has been sent under an escort to the Lunatic Asylum in Calcutta in a violent state of insanity. It is a significant fact for the Agra Mission that he is the third Italian clergyman who has got insane since Dr. Jacopies' return to the Diocese."

—The *Times of India* says the Aurora Borealis was visible in Bombay on Sunday night last. "The cold was unpleasantly keen, and all telegraphic communication was stopped for some hours. Both before and after its height, the Aurora affected the working of both sections of the British-Indian Submarine Cable, one section running east and west, and the other north and south. At 8 o'clock yesterday morning the magnetic disturbance in the telegraph offices was very strong. The extent of this disturbance may be gathered from the fact that all the lines to England in connection with the British-Indian Submarine Cable were affected for hours, and so were the Government lines. At Aden, the Aurora was brilliant in the extreme."

—Most of the villagers of Dhairee accused by the soldiers of H. M.'s 56th have been sentenced to fines of Rs. 50 each.

—*Indian Statesman:* "It is with great pleasure we notice that Her Majesty has been pleased to grant permission to the Poona Horse to bear on its colours and appointments, the word 'Corrygaum,' in commemoration of the part taken by a detachment of the corps, in an engagement with the Peishwa's army on the 1st January 1818." 54 years after the battle!

—There were 10,303 communicants in the South India Mission of the Church Miss. Society, Sept. 30, 1871, an increase in one year of 177.

Wednesday, February 7.

—It is noticeable that our Native brethren in the ministry have been among the foremost to recognize the value of the Rev. Mr. Taylor's work among us. D. N. writes to the *Times of India:*

"Whatever others may think of his plans of working, I, for one, see nothing to object to in them—on the contrary, they appear to me to be pefectly suited to the human constitution, and fully warranted by the word of God. The wonderful change many have experienced and testify to, is, in my mind at least, a sure evidence of divine approval of them. I have heard the Gospel preached by many eminent men, and have preached it myself for the last quarter of a century, but have never witnessed such results as I do now from Mr. Taylor's preaching. May not this be on account of our not adhering strictly to the scriptural plans of working as he does?

But my object is not to write Mr. Taylor's defence. He needs no defence. The fruit of his labours more than defend and vindicate the course he is taking. I write only to say that in this week and the following he is to hold meetings in the Framjee Cowasjee Institute at 7½ P.M., and I earnestly invite my native brethren to attend these meetings."

—Calcutta telegram, 6th: Admiral Cockburn, Naval Commander-in-chief, is dangerously ill.

—At Rajkote, on the 2nd instant, they gathered ice a quarter of an inch thick.

—An old man of the Dussanuggur caste, of 80 years of age, was lately married to a girl of 10. The parents of the girl ought to be publicly reprobated for their wickedness.

—A letter from the Bishop of Auckland has been sent to the Bishop of Bombay, who circulates it in order that those who desire to do so may have an opportunity of contributing to the Fund which is being raised at once as a memorial to Bishop Patteson, and as a means of maintaining and extending the work to which his life has been so nobly devoted. Subscriptions may be paid to the credit of the Bishop Patteson Memorial Fund, Bombay Bank, or to E. Hewett, Esq., Land Mortgage Bank, who will act as Treasurer of the Fund.

—*Times of India*; Poona: "I have to record another instance of one of our soldiers shooting a native. Serjeant James Scharock, of H. M.'s 33rd Regiment, shot a Ramosee, Basteon Reello, a native of Goa, who was in charge of Captain Buckle's bungalow." There are hopes of the man's recovery, though he may lose an eye.

—*Bombay Gazette* telegram, Moulmein, 5: "The *Glasgow* and *Dacca* leave early to-morrow and arrive at the Andamans on the 8th February. The Viceroy has visited the jail, school, and timber

yards to-day, after a handsome entertainment given at the farm caves by the inhabitants of Moulmein, at which about one hundred were present."

—*Mofussilite:* "We have hitherto refrained from mentioning the murder which occurred in the barracks of Her Majesty's 20th Hussars at this station on the evening of the 29th ultimo. It appears that one of the men shot a comrade of his dead with a carbine, the ball passing through the lower part of his face and back of the neck."

—The telegraph line between Russia and Turkistan will soon be finished, linking Verny with Tashkend.

—The *Pioneer* describes the great Sheve Dagon Pagoda at Rangoon: "Nine hundred feet in breadth, stretches the topmost terrace of the base on which the Pagoda stands. A solid cone of brick, the central mass itself, which forms the shrine, rises from a plinth four hundred feet square, in shape octagonal for ninety-five feet up. From this again it springs, a rounded spire, two hundred and seventeen feet further, and on the pinnacle of this last, crowning it with iron and gold and precious stones, there rests the Htee, whose topmost vane is four hundred and twenty-three feet from the roadway at the foot. This Htee, or umbrella-like canopy that shelters as it were the Pagoda below, is a characteristic feature of most Burmese temples. That which has just been placed on the Rangoon Pagoda consists of seven successive circular tiers of iron, the lowest of which is 13½ feet in diameter, and weighs a ton and a third. The iron work is, however, all inlaid with beaten gold, and from the rim hang broad-tongued bells of precious metals that tinkle ceaselessly with every breath of air. The vane at the summit is one gleaming mass of jewels and gold, that sparkles fitfully under the moist sun of Burmah, but would blaze a splendid star under any clearer sky." The Htee cost £62,291.

Thursday, February 8.

—It is never too late to mend. We notice with pleasure that the gambling licenses granted by the Government at Hongkong, and from which a considerable revenue was derived, have been abolished by an edict of the new Governor, Sir R. MacDonnell.

—Gunputrao Madowrao, head clerk in the Bombay Civil Fund Office, has been found guilty of abetment of forgery, and using forged documents.

—A Madras paper hears that Mr. Hope has entered upon his course of economy by "reducing his own salary to Rs. 1,500 a month." Quite a mistake. Our Municipal Commissioner has been otherwise engaged.

Friday, February 9.

—*Overland Mail;* Jan. 19: The Brighton poisoning case has closed with a verdict of "Guilty" against Miss Edmunds; the defence in this trial, as in that of Mr. Watson, was insanity. The prisoner was subsequently, under an old custom, tried by a jury of matrons, who decided that the grounds on which she applied for the postponement of execution were not valid.

M. Thiers has placed himself in opposition to a great many Frenchmen by urging, in a speech of three hours, a proposed duty of 20 per cent. on raw materials.—Of the French chambers of commerce twenty-five are said to be in favour of free trade, seventeen support the Commercial Treaty with England, four are indifferent, and seven advocate repeal.

Mr. Fawcett, in addressing his constituents, has directed special attention to Indian matters, and demanded that India should have the attention of the country in the place of many insignificant political topics that receive notice.—Mr. Roebuck has once more appeared in public this week, addressing his friends at Sheffield on the political questions of the day.—Mr. Joseph Holden is canvassing to succeed the late Sir Francis Crossley as representative of the northern division of the West Riding.—Mr. E. J. Reed was among the witnesses examined by the *Megæra* Commission last week.—The conditions on which a Venice line of steamers to India and China is proposed are said to be very favourable to merchants and travellers.

The Duke De Persigny died at Nice, Jan. 12.

The French Government has prohibited the sale in the street of two Paris papers—the *Constitutionnel* and the *Gaulois*. This act is viewed with with much disfavour by the rest of the press.

—A Bengal native paper attributes a great deal of the illness of the people of this country to the practice of storing grain in pits, which often makes it unwholesome.

—Deaths last week, 398. By small-pox 30.

Selections.

ILLUSTRATIONS OF FAITH.

(*Continued from page* 383.)

The need of taking all, as well as giving all, will be seen as clearly in another example, that of

A MERCHANT.

Early in life, at the very outset of a somewhat extended and varied business career, B——— enlisted in the grand enterprise of laying up his treasures in heaven. At first, and for a while, he was quite content to lay up treasure in heaven, and to make the Lord Jesus his chief counsellor; and was very joyous in his course, as well as abundantly useful. From early childhood, however, the love of money—not for its own sake, but for the glory of it—had been instilled into B———'s heart; and the habit of mercantile ambition had grown with his growth into the strength of an almost unconquerable desire. Kept under for a time after his conversion, this besetting sin by and by, like the shoots from Carvosso's stump in his garden, began to show itself. But, unlike Carvosso, B——— was not alarmed by it, and did not attempt even to pull up the noxious sprout. Satan reasoned him into its cultivation. "Get rich," said the tempter, "and oh, how much good you can do with your money! Get rich, and you will be a great man. Everybody will respect you. Your influence will be mighty for good." "Yes," said B———, "I will. I will never rest until I am the master of a fortune, and at the top of the highest business circle."

A little circumstance helped this decision mightily. One of B———'s old schoolmates, who had been a sad laggard at school, and no better in business, when he heard of B———'s conversion, said, "Well, that will spoil him. He might have made a *business man* if he had let religion alone, but that will kill him. He'll never be much now."

This, repeated to B———, made him feel in his heart, "He shall see! My religion shall not spoil me! He will yet see, and all the world will see! I will be at the top yet!"

His ambition was fired; and as the fire of ambition kindled into a flame in his heart, the fire of love sunk into ashy embers. He made money rapidly; and with money came pride and vanity. The valley of humility had little attraction for him. The gushing fountain of the waters of life, flowing forth from the foot of the Rock of Ages, lost its sparkle and freshness in his eyes. Like a balloon cut loose from its moorings, he soon mounted to a dizzy height, and grew dizzy as he mounted. Nothing but the strong hand of a faithful Saviour kept him from tottering and tumbling into perdition. God gave him the desire of his heart, but sent leanness into his soul.

At last, like the prodigal that he was, he came to himself, and all the glories of the world seemed turned into husks, as they are; and even these, no man gave to him. They all eluded his grasp, poor as they were. His grandest schemes failed. His gourds were cut down. His balloon was rent; and as its buoyant support, poor, empty, evanescent vanity, all escaped, he was suddenly let down into the mire of the earth.

He appealed to Jesus, and was lifted out of it. He gave himself up anew, and was accepted. He was delivered from his embarrassments, and made a new start in business as well as religion. Months passed—the happiest of his life, though the soberest up to that time. The Bible was a well-spring of joy to him. Prayer, especially the prayer of the closet, like the astronomer's observatory with its telescope pointed heavenward, gave him happy and hallowed communion with the bright world above; and the house of God to him was as the gate of heaven.

Nevertheless, there was still a want rising more and more in his soul. The want—the sense of want, from a sense of his lack of *holiness*. He had not yet learned to find in Jesus, by faith, the supply of this want.

Memoirs became a delight to him, and, as it proved, a wondrous blessing. The memoir of another merchant of eminence inspired him with the hope of gaining a higher level, both in the joys and the utilities of the Christian life; gave him to see, as within reach even of the care-pressed and toil-worn business man, amongst boxes and bales, customers and notes to meet, and paper to be discounted, sharpers to unmask and risks to encounter,—a life both of joy and peace in Jesus, and of Christian integrity, unswerving even in the whirlpool and whirlwind of commercial bustle and distraction.

He determined to make it his own. The way as it appeared to him, and the only one in his view, was that of uncompromising and universal consecration to do the will of God; to give himself and his business, and his influence, personal, social, domestic, and commercial, all up to God, and hold all as the Lord's. This he did without reserve. He did not, like Naaman the Syrian, reserve the smallest thing, but gave *all* up; and then expected, as the result of this, to receive the light, and joy, and comfort promised in the Word of God, and realised by the eminent merchant whose example had moved him to take this step.

To his deep disappointment, as well as great astonishment, after days and days had passed, he found his cherished hopes unfulfilled. His peace was no greater, his self-control no greater, his communion with God no greater—the same dead level of feeling, the same impurity of motive, the same power of wrong impulse remained. And now what should he do? "Try again *in the same way*," he thought. It did not once occur to him to ask, "Is this process of consecration all? Is there not something besides this?"

Perhaps—if it had occurred to him, and he had asked, and asked at the lips of the Holy One of Israel, it might have been shown to him, that another thing was needed as much as consecration to do the will of God—namely, faith in Jesus, for the power of Him who worketh in us, to work in him, both to will and to do of His own good pleasure. He did not ask, however.

So again he gave himself up anew to Christ, to do all his will, after surveying the past and the present, and the future more carefully and solemnly than before. But the result was failure again, and again, and again, until wearied with repeated efforts, and discouraged by constant failures, he was driven to the conviction that something else must be required than consecration alone. Happily the Lord, who is wonderful in counsel and excellent in working, sent him a messenger with the message—"Believe in the Lord Jesus! It is faith in Christ you lack." He was convinced.

Then soon came another messenger and message—unseen and unheard, save in the heart of the bewildered and struggling one. But it was effectual there. It was Jesus saying, "Lo, I am with you always, even unto the end of the world." "I am He who purifieth His people unto Himself. This work that you have so long struggled to have done on account of your consecration, is mine to do, and I *will do it*. Believe, only believe in Me, and it shall be done."

That was the hour and that the moment of joyful deliverance to the struggling merchant.

Many a struggle in the race of business had been his, but never a harder one than this in the Christian race. And many a success had crowned his struggles with joy, but never one in business, or even in religion, so fruitful of happiness or usefulness as this. It was a wider and deeper opening of the channel of commerce between his soul and the mart of pearls above price, and it was the era of a revival, or rather of an enlargement of a lifelong commerce, to be consummated at last by his removal to the fountain-head of that commerce itself.

Now the one point of especial interest of this illustration, in the present case, is the necessity shown by it of the faith that *takes Christ* as He is offered to the soul, as the Saviour from sin; just as the case of the distinguished lady given before shows the necessity of the faith that *gives* the soul to Jesus, a *living* sacrifice to do all He requires.

Let either element of faith be lacking, and the soul will be like a boat with one side oar, which goes round and round but makes no progress, only drifts with the stream, whirling as it drifts. Or like a bird with a broken wing, whirling over and over, and falling as it whirls.

"Verily, I say unto you except ye be *converted* and become as little children," says our Saviour, "ye shall not enter into the kingdom of heaven."

The child is both obedient and docile. His father commands, and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command.

So, again, his father promises, and he counts upon the fulfilment of the promise with the most implicit confidence.

His father states some fact or lays down some principle, he believes it at once, and acts as if it were true.

And this is our Divine Master's illustration of the faith which opens the gates of heaven to the soul—it must be both obedient and trustful.—*The "Higher Christian Life."*

ALL FOR JESUS.

The following personal narrative, written by a minister of Christ who has recently been greatly blessed in winning souls, is another evidence to the power with God and with men which accompanies an unreserved trust in Jesus :

Words fail me wherewith to describe exactly and fully the blessedness realized by him who can say from his very heart—willingly, frankly, joyfully, "*All for Jesus!*"

To very many, this blessedness, of which we read so much in the Word of God, is not a reality. They read for example, of "peace with God" which "passeth all understanding," and of "joy" which is "unspeakable and full of glory," yet, they cannot say they possess either the one or the other.

But leaving the cases of other persons, let me refer to my own. For five-and-twenty years of my life, my "believing" brought me no certainty of salvation, and no real peace and joy such as the apostles described. I reverenced the Scriptures. I accepted the full range of "evangelical truth"—took my stand upon it, defended it, was jealous of it, and sought by all means to propagate it. My whole energies were devoted unsparingly to the furtherance of Christian and philanthropic endeavours. And yet I felt I lacked the certainty which I was convinced the Christian should have as to his acceptance with God, and the full, conscious blessedness of being "in Christ," and so, free from "condemnation."

This distressed me deeply. I could not account for it. Clearly there was error somewhere—but where? Was it in the Word of God, or in myself? I was sure it was not in the former—it could not be. But as to myself, wherein did I fail? My views were most strictly orthodox. Did I not intensely desire and strive to be right in everything? Was not Jesus my sole hope—His sacrifice my one plea—His great redeeming work my one theme during a ministry of more than twenty years? Then why had I not the certainty and the full blessedness? "Hoping" and "trusting" did not satisfy me. Reading my Bible, it was clear I should get beyond mere "hopes" and "trusts." *But I did not.* How was this? I could not tell.

Very discomforting was the state of mind above described. It continued for a long period. At length it became intolerable. Satan availed himself of the moment of my soul's extreme bitterness, by suggesting a strong doubt as to the veracity of the Bible and its statements. "Were not learned men writing about its manifold errors, denying the divinity of Jesus, assailing the atonement, and impugning almost every doctrine of the gospel. Did I not myself find some of its statements misleading? Where was the consciousness of pardon, of having peace with God, of rejoicing in Jesus with joy unspeakable and full of glory, which it promised? I had better have no more to do with it; it was only a miserable delusion.

The hour of conflict had arrived. The struggle was severe. "My feet were almost gone, my steps had well-nigh slipped." But at length the light came. As with a sunbeam the truth was revealed. I saw that I had to do with *Jesus personally*, and that my safety depended upon really accepting Him, and really and fully surrendering myself to Him. I fell on my knees before him. The Spirit helped my infirmities. With all my soul I did, there and then, accept Him—my "Wisdom, Righteousness, Sanctification, and Redemption," my Saviour and my Lord; and I did there and then surrender myself to him, utterly and unreservedly.

Then the blessing came. I rose from my knees rejoicing. "Jesus is mine!" I could exclaim, "and I am his." The uncertainty was gone. The doubts and fears had departed. I had passed beyond the "hoping" and "trusting"—at last, but surely. And now it was as though Jesus himself was speaking to my soul, and I could hear his voice. Yes, the blessing had, indeed, come; and *such* a blessing! I found *I had* that "peace with God" which "passeth all understanding," and that "joy" which is "unspeakable and full of glory."

Ever since that day I have been living a new life. I am so happy. "All for Jesus," is my daily, almost hourly cry. And Jesus is so precious; I cannot describe the sweetness of his presence and fellowship. It is so real, so constant, so sustaining to the soul. I have trials and difficulties, toils and hardships, but they seem as nothing now. The blessing is so great, that these things are 'light' and "but for a moment." Besides, I know that the hand of Jesus lightens the burden: He carries the heavy end of each cross. And all the while He speaks so comfortably to my soul, so gently, encouraging, lovingly, that I cannot but go on rejoicing in Him, whatever the present trial may be.

And He so honours me! I am aware that my talents, abilities, and attainment do not warrant the expectation that I shall be very useful; and yet I find that the Lord does own my endeavours to serve Him. He often blesses me more to souls in a single week now than (as far as I know) He did in a whole year, or in many years, in former times. And so I am going on consciously, joyously, to the home above, asking daily, and about everything, "Lord, what wilt Thou have me to do?" "To me," I can say without presumption, "to live is Christ." And at every step I want to prove, by his grace, that my affections, my desires, my efforts, yea, my very words and thoughts, are "All for Jesus."

And, now, why have I written all this about myself? First, to magnify the grace of God in so working upon me by his Spirit, as to bring me out into this region of most blessed and heavenly sunshine. And then, secondly, that many who read it may be led, by the gracious operations of the same Spirit, to desire to realize similar certainty and blessedness, through a true and full acceptance of Christ, accompanied by such an unreserved and heartfelt surrender to Him as small impel them to exclaim, "All for Jesus!"

I appeal to the "hoping," "trusting," "doubting," and "fearing" professors of religion into whose hands this tract may come. I know what I am saying. I know the disconsolations of uncertainty. I know the wretchedness of crying for five-and-twenty years, "Lord, Lord," without ever truly realizing the preciousness of Jesus, or the blessedness of His pardoning love. I know, too, the unutterable sweetness of finding myself at his side, consciously his, enjoying his company, and going on daily with the light of his countenance falling full upon my soul, with his heart, as it were, beating against me, with his dear, loving words ever and anon reaching me, "Fear thou not; *I am with thee*," and with his Spirit sanctifying and strengthening me for his blessed service more and more. And from my heart's depths I implore you, give up all for Him! Let the world go; let *everything* go; count it but dross and dung that you may win Christ, and be found in Him! Offer Him all you are and have; lay it at his feet. Keep nothing from Him. And with your whole heart and soul cry, "All for Jesus!"

Then for the sunshine. Away will go the clouds, the fogs, the mists; away will go the doubts, the fears, the misgivings; away will go the agitations and tremblings as to death and judgment! The sunshine will straightway come down upon your heart, filling it with light and with joy. You will be "accepted in the Beloved." The weary load of sin will be cast into the depth of the sea. You will feel the Father's arms, as it were, round about your neck. The kiss will assure you that your sins and iniquities shall be remembered no more. And then the homeward course, the loving communings by the way, and at length, the abundant entrance, the joyous welcome, the everlasting rest!

Shall it be so? Before God, who is waiting to be gracious, and before Jesus, who shed his blood for you, I ask you solemnly, *shall it be so?* No longer, I pray you, insult the Lord by your half-heartedness? Bring it to an end; have done with it for ever; and resolve to be true, sincere, fully surrendered, fully consecrated, fully devoted —"All for Jesus!"—*From "All for Jesus." Partridge.*

Miscellany.

—*Advance:* "The author of 'Ester Ried' sets two of her characters to discussing the modern dance, and they—a young lady and the family physician, who happened to be riding together—wind up the conversation in this way:

'I can see no possible harm in my favourite amusement, and am not ready to give it up; and that is what I mean by its being innocent for me.'

Dr. VanAnden made no sort of reply; if Sadie could judge of his face, he seemed to have grown weary of the whole subject: he leaned back in his carriage, and let the reins fall loosely and carelessly. His next proceeding was most astounding; coolly possessing himself of one of the small gloved hands that lay idly in Sadie's lap, he said, in a quiet, matter-of-fact tone, 'Sadie, would you allow me to put my arm around you?'

In an instant the indignant blood surged in waves over Sadie's face, the hand was angrily withdrawn, and the graceful form drawn to an erect height; and it is impossible to describe the freezing tone of astonished indignation in which she ejaculated, 'Dr. VanAnden!'

'Just what I expected,' returned that gentleman in a composed manner, bestowing a look of entire satisfaction upon his irate companion. 'And yet, Sadie, I hope you will pardon my obtuseness, but I positively cannot see why, if it is proper and courteous, and all that sort of thing, I, who am a friend of ten years' standing, should not enjoy the same privilege which you accord to Fred. Kenmore, to whom you were introduced last week, and with whom I heard you say you danced five times.'

Sadie looked confused and annoyed, but finally she laughed, for she had the good sense to see the folly of doing anything else under existing circumstances.

'That is the point which puzzles me at present,' continued the doctor, in a kind, grave tone; 'I do not understand how young ladies of refinement can permit, under certain circumstances, and often from comparative strangers, attentions which, under other circumstances, they repel with becoming indignation. Won't you consider the apparent inconsistency a little? It is the only suggestion which I wish to offer on the question at present.'"

The Rev. E. S. Ffoulkes, B.D., is a courageous and true man, following out his convictions at whatever cost. Fascinated by the apparent unity and holiness of the Roman Church, he gave up position and prospects, attached friendships, and family affection, to enroll himself amongst her members. But instead of at once abandoning himself body and soul to the system thus adopted, as the common herd of perverts do, he retained a watchful, thoughtful, and truthful attitude in relation to it. The charm was soon broken. His expectations were deceived. He found disunion, trickery, falsehood. As a true man, with unusual moral courage, he at once determined to retrace his footsteps, and give the world the benefit of his experience. This he has done in eight sermons on the Difficulties of the Day, and How to Meet Them. His testimony is invaluable.—*True Catholic.*

TELEGRAPHIC NEWS.

Paris, January 31st: In the National Assembly to-day, the discussion on the Treaty of Commerce with England was commenced. M. Thiers was present.

Madrid, 31st: Disturbances took place at Barcelona yesterday, in consequence of a demonstration against the Town dues, which ended in a conflict between the troops and the people.

London, February 1st: The whole of the English Press are publishing leading articles on the *Alabama* case.—The Prince of Wales is progressing most favourably towards recovery. The Thanksgiving on behalf of H. R. H. will take place at Saint Paul's Cathedral on the 27th instant.—Earl Morley has declined to accept the Governorship of Madras.—The *Times* of to-day deprecates the proposal made in the National Assembly for the denunciation by France of the Commercial Treaties with England.—*Obituary:* Van Shutterheim.—The *Times* of to-day says that England must retire altogether from the Washington Treaty if the claims of America are persisted in.—The question regarding Bills of Lading for Canal steamers has been settled, calling forth certain restrictions on their coaling and provisioning.—The Stock Market is depressed in consequence of the alarm created by the *Alabama* question, and the uncertainty existing regarding the future state of the Money Market.

Paris, 1st: In the National Assembly to-day, M. Remusat read a despatch from Lord Lyons stating that England did not object to a revision of the Tariffs, provided no return was made to the protective system. M. Gambetta proposed that the discussion regarding this subject be adjourned. M. Thiers contended against an adjournment, and denied the protectionist intentions attributed to Government. An amendment was then brought forward by M. Johnstone postponing the denunciation of the Commercial Treaties with England, and inviting the Government to resume negociations with England which would tend to modify the Tariffs in favour of the fiscal interests of the country. This amendment was rejected by 423 against 200 votes. The proposition of M. Gambetta to adjourn the discussion was also rejected by 415 against 192 votes. The discussion will be continued on Friday.

London, 2nd: The statement made to the effect that the British Cabinet had resolved to withdraw from the *Alabama* arbitration, unless America abandoned her claims regarding indirect damages, is untrue. Opinions only have been expressed on the subject.—*Obituary:* General Chesney.—The *Times* of to-day expresses its belief that America will make a simple and frank withdrawal of the demand for indirect losses.—The *Morning Post* says that England cannot repudiate the Treaty of Washington, but must apply to America to rectify any ambiguity contained in it.—The *Standard*

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lashes Government for bungling.—A Committee of Common Councillors has been appointed to prepare a reception for Her Majesty the Queen at Saint Paul's Cathedral on the day of public thanksgiving for the recovery of the Prince of Wales.—The Colliers' strike at Blaenavon is settled.—The tone of the leading American journals on the *Alabama* arbitration question is quiet and moderate.

Paris, 2nd: The National Assembly to-day by a large majority authorised the Government to denounce the Treaties of Commerce with England and Belgium.—The proposition of M. Duchatel in favour of the return of the Assembly to Paris has been rejected by 377 against 318 votes. It is asserted that M. Casimir Perier has resigned in consequence of the rejection of the above proposition.

London, 3rd: The *Echo* of this evening states on authority that there is a hope of an adjustment of the *Alabama* arbitration difficulty by a declaration on the part of America that she has no intention to press for indirect claims, but will let them remain as a part of the case in support of other claims.

4th: The *Observer* states that a friendly despatch has been sent to Washington stating that England will withdraw from the *Alabama* Arbitration if a liability for indirect damages is to remain an open question. The despatch adds that the Government wishes to carry out the Treaty of Washington.—The American journals condemn as unseemly the vehemence of the English Press on the *Alabama* question, and say that, if the claims of America are exorbitant, it must be remembered that they are referred to arbitration, and that, unless the Tribunal is distrusted, such vehemence is unjustifiable.—At the Galway election meeting yesterday, a show of hands was in favour of Mr. Nolan, a supporter of the Home Rule movement. Some rioting took place.

5th: Contrary to previous opinions, the *Times* of to-day foresees that there is little probability of America withdrawing her claims for indirect damages.—The mails from Bombay, of the 15th ult., were delivered in London to-day.—It is said that the Speech of Her Majesty the Queen to Parliament expresses a wish that the *Alabama* arbitration should proceed on a basis acceptable to the English Government and the nation.—It is reported in London that an attempt was yesterday made to shoot M. Thiers.—*Obituary:* Lieutenant-Colonel Alison.

Paris, 5th: Negociations for modifications in the Treaty of Commerce with England are about to be resumed.—The *Journal Officiel* publishes the resignation of M. Casimir Perier. His successor has not yet been appointed.—Cardinal Antonelli is indisposed.

London, 6th: At a meeting of the supporters of Sir Charles Dilke in Trafalgar Square yesterday, 10,000 people were present. Mr. Odger, in presiding on the occasion, advocated the abolition of the hereditary system in the House of Lords. Many French Communists were also present. The meeting was comparatively quiet.—The *New York World* states that the American case in the *Alabama* question has probably been framed with a view of making party capital during the Presidential elections.—The *Standard* reports that Russia has proposed an alliance with Turkey menacing British interests in the East.—A friendly communication has been made to America regarding excessive claims submitted by America, are not understood to be within the province of the arbitrators.—Parliament was opened to day.—Her Majesty the Queen in her Speech again expresses thankfulness to the Almighty for the deliverance of the Prince of Wales from his late severe illness, and acknowledges the profound and universal sympathy displayed by the people towards His Royal Highness. Her Majesty also announces her intention to attend the approaching thanksgiving service in St. Paul's Cathedral. The Speech then declares that the assurances of friendship by the Foreigh Powers towards Great Britain are in all respects satisfactory. It adds, however, that the name of the Empire had been dishonoured by the slavery practices in the South Sea Islands, and declares that the murder of Bishop Patteson illustrates the baneful consequence resulting therefrom. It then announces a Bill to facilitate the trial of slave traders in Australasia, and for endeavouring otherwise to counteract the existence of slavery. Various communications, the Speech further states, had been received from France concerning the Commercial Treaty with England, but owing to a divergence of views relative to the protective laws, the Government had been unable to bring about an agreement for introducing modifications on both sides, but it had, however, uniformly declared its desire that nothing might occur to impair the long prevailing cordiality which has existed between the two nations. Her Majesty then alludes to the *Alabama* Arbitration Question as already telegraphed, and mentions the San Juan Arbitration Commission at Washington, without, however, making any comment thereon. Ireland, the Speech proceeds to state, has been free from serious crime, and its trade has been active. A perceptive diminution of crime had also taken place in Great Britain. Her Majesty hopes that the estimates will be found suitable to the circumstances of the country, and declares that the state of the revenue and the decline of pauperism favourably indicate the general condition of the people. The Speech then announces Bills on Scotch Education, Mining, Licensing, and superior Courts of Justice and Appeal. Several measures for administrative improvement in Ireland are also mentioned. Her Majesty concludes her Speech by stating that she relies alike on the loyalty of the people, and the energy and wisdom of Parliament to sustain the efforts of the Crown in the discharge of its duties, in upholding the rights of the country, and defending the honour of the Empire.

7th: In the House of Commons last night, Mr. Disraeli severely criticised the Government, and complained of the meagre paragraph respecting the *Alabama* Question in Her Majesty's Speech. He said that the American claims were greater than would follow the total conquest of the country, and that it was preposterous that Mr. Gladstone had accepted the responsibility of a Treaty, which showed that England was ready to make all concessions short of her national honour. The absurdity of the American claims, he said, as shown by themselves, is such that no people with the spirit of Englishmen, even in the last extremity of war, and in the lowest depths of a national misfortune, would submit to. Earl Granville said that Government will not sacrifice the rights of the country, and will neglect nothing to obtain a satisfactory solution of the difficulty. Her Majesty's Address was passed.—The Washington Cabinet have discussed the English report on the *Alabama* Arbitration question, and it is stated that they express an unanimous sentiment to adhere to the position they have assumed.—Mr. Nolan has been elected Member for Galway, and Mr. Cowell (a Conservative) for the West Riding.—The Right Honourable John Evelyn Denison formally resigned the Speakership this evening. Mr. Gladstone will propose to-morrow that a resolution of gratitude be passed, and that a petition in his honour be presented to Her Majesty the Queen.—In the House of Commons to-night, Mr. Gladstone denied that the Treaty of Washington is ambiguous. Respecting the claims made by America for indirect losses, he said, that England still maintains that she has observed her international obligations, and therefore, cannot offer the indemnity demanded by America.

Paris, 7th: M. Victor Lefranc has been appointed Minister for the Interior, and M. Goulard Minister for Commerce. M. Druit, Prefect of the Seine, has resigned in consequence of the rejection of M. Duchatel's proposal in favour of the return of the Government to Paris.

London, 8th: The *Times* of-day sharply criticises the assertion made in the House of Commons last night by Mr. Gladstone that the Treaty of Washington is not ambiguous.—The Washington Cabinet is unanimous in its determination to enforce its claim for indirect damages, but the English Cabinet is quite as unanimous in its determination to oppose it.

PASSENGERS ARRIVED.

Per P. & O. Str. *Hindostan, 8th:*

From Southampton.—W. E. Cantopher, and two daughters; J. Davies; Miss C. Beer; Mrs. T. D. Johnson; Capt. and Mrs. Higginson; Miss Andrews; Capt. Lee; Major Lloyd Harries; Mr. A. B. Struthers; Mr. St. Ledger; Wm. Lucas; and Lieut. Henderson, R.N.

From Brindisi.—Lord Ulick Browne; Mr. and Mrs. Irwing; Dr. O'Donnel; Mrs. Impey, and two infants; Major Beynon; Dr. McDowall; Capt. and Mrs. Ransford; Mrs. Blackett; Mr. Alexander; Colonel Hyde; Mrs. Collin; Mr. C. D. Bentley; and Mr. Apcar.

From Suez.—Mrs. Roskell; and Mr. Roux.

PASSENGERS SAILED.

Per P. & O. Str. *China, 5th:*

For Southampton.—Major and Mrs. Davis and 3 children; Major Simonds and child; Capt. Davidson, R. N.; Dr. Chapman; Mr. W. L. Puller; Lieut Ramsay, and Mr. E. L. Smith.

For Brindisi.—Lieut.-Col. and Mrs. Reid; Mr. F. Collingridge; M. F. Eisenlohr; Mr. J. P. Thomas; Capt. Holroyd; Mr. T. J. Dymes; Mr. and Mrs. Macbeth; Mr. and Mrs. Pope and 2 children; Dr. Macleod; Mr. H. Weir, and Mr. Sternthal.

For Suez.—Rev. Mr. and Mrs. Phelps; Mr. Barker; Mr. Cowleshaw; Mr. N. K. Hirosawa; Mr. W. E. Thiving; Mr. R. H. Pollen; and Capt. Hammond.

DOMESTIC OCCURRENCES.

MARRIAGES.

DRACUP—MILLAR—Feb. 2nd, at St. Thomas' Cathedral, Bombay, by the Rev. C. Walford, M.A., Charles Stewart Dracup, to Mary Amelia Millar.

DUNCAN—DAVIDSON—Feb. 3rd, at St. Andrew's Kirk, by the Rev. Mr. Paton, Mr. William Duncan, Engineer, Prince of Wales Press Company, to Miss Annie Davidson.

DEATHS.

KIERNANDER—Jan. 18th, at Seebpore, suddenly, Marian, only child of Wm. Coleridge Kiernander, Esq., Garrison Surgeon, Asseerghur, aged 2 months and 28 days.

BEAUVAIS—Jan. 29th, at Kurrachee, Edward Theodore Beauvais, late Chief Inspector of Post Offices, Sind and the Persian Gulf.

WINDSOR—Feb. 1st, at Kamateepoora, of phthisis, Mr. Thomas Windsor, Junior, aged 19 years.

MARTIN—Feb. 1st, at Mhow, Thomas Martin, Riding Master, 15th (The King's) Hussars, late 17th Lancers, aged 44 years.

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